

Read the First Column of Page Four, This Issue, Then Get Busy at Once!

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# The Menace

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This publication does not condemn the Catholic religion, nor does it condemn the honest, well-meaning Roman Catholic community; but it takes issue with the Roman Catholic organization in its political intrigues, its interference with established American institutions and government.

REV. THEO. C. WALKER, Editor  
MARVIN BROWN, Associate Editor

## CATHOLIC MANIPULATION OF POLITICAL CONVENTIONS.

### Showing the Manner in Which Rome Dictates to Our Politicians and Controls the American Government

HAD the American people been consulted, it is undoubtedly true that in 1896 an overwhelming majority of them would have been glad by vote to have emphasized their conviction that the public schools should be protected by constitutional safeguards, and that public money should not be used for sectarian propaganda. In connection with an effort to meet this desire of the people, we have to record one of the most shameful chapters in American political party history, the facts never having heretofore been authentically and chronologically stated.

In May, 1896, the writer was requested, by very high authority in the republican party, to consult with able and patriotic men with whom he had been associated in securing constitutional changes in state constitutions to protect the schools and prohibit sectarian appropriations, and to formulate an appropriate statement for the republican party platform concerning the school question. The consultation was held. (And here let it be noted that not a man consulted was a member of the American Protective Association. This fact has an important bearing upon a document soon to appear in this narrative.)

The citizens consulted determined to recommend the reaffirmation of the declaration of the platform of 1876 as follows:

"We reaffirm the declaration of the platform of 1876:  
"The public school system of the United States is the bulwark of the American republic, and, with a view to its security and permanence, we recommend an amendment to the constitution of the United States, forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control."

This was accompanied by a letter containing the following:

"The reasons for proposing this form of action are as follows:

"1. It is simply a reaffirmation of the attitude of the party taken in the centennial year, 1876.

"2. It commits the party to nothing new and therefore furnishes no basis for antagonism.

"3. It is a dignified, self-respecting, and concise putting of the principles involved.

"4. While, on the one hand, it will give satisfaction to the rapidly growing patriotic sentiment of the country, it will furnish no new basis of attack from any class of citizens.

"5. Since the declaration in question was put in the platform of 1876 nineteen states have either adopted new constitutions or amended old constitutions in accord with the principles here enunciated, until it has come to pass that forty-two of the forty-five states have rigid constitutional provisions protecting the common school funds, and twenty-seven of the states prohibit sectarian appropriations; and both houses of the present congress have made declaration that hereafter the policy of the national government must accord with these principles.

"6. The best sentiment of the citizenship of the country is undoubtedly arrayed in an unsectarian and non-partisan way on the side of the free common school system and in favor of the absolute separation of church and state on all matters pertaining to taxation.

"7. The democratic party will also be appealed to, to put in its platform a declaration on this same line of principles."

The letter and the prepared plank were sent as directed on June 2, 1896, to the prominent men suggested. The convention assembled at St. Louis on June 18th, 1896. The newspapers throughout the country giving a digest of the platform before its adoption contained a plank embodying the principles suggested in the above plank, and members of the platform committee declared that the committee had taken favorable action upon it. On June 24, the daily press contained the following from St. Louis:

"The following telegram was received by Chairman Carter of the republican national committee from Archbishop Ireland:

"St. Paul, Minn., June 17.  
"To Thomas H. Carter, National Committee, St. Louis, Mo.  
"The clause in the proposed platform opposing the use of public money for sectarian purposes and union of church and state is unnecessary and uncalled for. It is urged by the A. P. A. Its adoption will be taken as a concession to them, will awaken religious animosities in the country, and will do much harm. The republican party should not lower itself to recognize directly or indirectly the A. P. A. I hope the clause, or anything like it, will not be adopted."

"JOHN IRELAND."

"A gentleman was told by a prominent member of the committee that the paragraph declaring against appropriations from the United States treasury for sectarian purposes would be incorporated, and that the committee had taken favorable action

By James M. King

upon it. Later in the day (Wednesday) he was surprised to learn from a member of the committee that its action had been reconsidered and that there would be nothing in the platform in that regard. This change is now attributed to the telegram from the archbishop. The dispatch was referred by Chairman Carter (Roman Catholic) to Edward Lauterbach (Jew) of New York, and he, with National Committeeman R. C. Kerens (Roman Catholic) of this city (St. Louis), went before the committee and succeeded in knocking out all reference to the church."

At the dictation of a Roman Catholic prelate who takes his orders from Rome, and who has proven himself to be the worst, because the most specious and deceptive foe of the public schools and of the public treasury, two Roman Catholic republicans and one Jew "knocked out all reference to the church" and suppressed "the clause in the proposed platform opposing the use of public money for sectarian purposes and union of church and state."

The action confesses that a movement for the protection of our institutions is a blow at the "church," which here interposes for the protection of its practice of looting public treasuries.

The Catholic Review of July 4, 1896, commenting on the St. Louis political scandal, charging every movement to the A. P. A., as it is accustomed to do, which has for its purpose the protection of our public schools and other institutions against the assaults of political Romanism, had this to say:

"The A. P. A. was beaten at St. Louis. Senator Lodge, it is true, got the party to adopt a plank demanding an educational test from immigrants, but the other principles of the conspirators were rejected. On June 17, Archbishop Ireland sent this telegram to Senator Carter: 'The clause in the proposed platform opposing the use of public money for sectarian purposes and union of church and state is unnecessary and uncalled for. It is urged by the A. P. A. Its adoption will be taken as a concession to them, will awaken religious animosity in the country and do much harm. The republican party should not lower itself to recognize directly or indirectly the A. P. A. I hope the clause or anything like it, will not be adopted.' Senator Gear worked hard to secure the two declarations desired by the A. P. A., but Senator Carter, Mr. Lauterbach, Mr. Kerens, and Mr. Brady persuaded the committee on resolutions that the great republican party should not be controlled by a band of political bushwhackers. Mr. Mark Hanna agreed with them."

When Ireland, Carter, Kerens, Lauterbach & Co., changed the school plank in the St. Louis platform, why did they not change the Cuban plank in the interests of Roman Catholic Spain? "Both the inspiration of purpose and the end to be sought would have been entirely harmonious with the suppression of the school plank, and the ecclesiastical member of the unholy and unpatriotic cabal would have been saved from the weariness and expensiveness of many after-journeys to Washington, first to seek to prevent war with Spain, and then, after Spain was conquered, to secure the appointment of a Romanist on the Peace Commission to protect the pope's investments in Spanish bonds, which he had purchased to aid Spain in crushing Cuba."

This performance under the leadership of Archbishop Ireland at St. Louis emphasizes two facts: first, the shameless audacity of a Roman ecclesiastic, representing a corporate guard of men who vote with the republican party, in daring to prohibit, through dictation over members of a platform committee, a majority of patriotic American people from expressing their opinion in favor of constitutional protection for their public treasuries. Second, the cowardly and fawning surrender of principle, at the demand of the only enemy of our public schools, on the part of men delegated to formulate a platform which should embody the consensus of the best American sentiment.

If the facts of this disgraceful incident at the St. Louis convention had been extensively known, despite the importance of the financial issue in the campaign, it is very doubtful whether the nominees of the convention could have been elected, as multitudes of candid citizens would have reasoned that the dishonesty at St. Louis, audaciously and deliberately practiced upon the people, was fully as dangerous in its permanently harmful results as the adoption of any experimental financial fad upon which candid men could honestly differ.

One thing is certain, that the American people are about ready to serve notice upon politicians posing as statesmen and leaders that their trifling with the people and courting

Rome in the face of her demands, which are always antagonistic to our institutions, must stop, and that no more dangerous and disgraceful chapters of political party history can be written like the one just recorded, without incurring the wrath of the people and without incurring party defeat.

We made an appeal to the democratic convention, meeting in Chicago on July 7, 1896, but after the transaction at St. Louis on the part of the republicans it found so difficult in duplicating the cowardice, but without the same treachery.

A MORTAL SIN.

The following circular was distributed in the crowd in New York that welcomed Cardinal Farley. The purpose of the circular is quite evident. If this is not a direct attack on the public school system, then the ingenuity of the Jesuits has suddenly left them. It's a mortal sin to send your child to the public school, sir.

Hear the blasphemous threatening of free Americans by these foreign emissaries of Rome.

Take notice of this defying of a republican institution—public education—that has made the nation great. But why need The Menace to exhort you to resist this common foe? Read the circular and see if your American blood does not grow warmer and your indignation reach the breaking point.

The idea of threatening the poor Catholic with hell so as to drive his children into a parochial school.

How do you like it, American freemen? Better haul down the yellow and black flag and run up the stars and stripes.

Read the impudent threat:

"A MORTAL SIN"

"As the obligation of sending children to the Catholic schools is very important, it follows that failing to comply with it, being a mortal sin, is matter for confession. Parents therefore who deliberately omit to send themselves of this sin do not make an entire confession, and consequently receive the sacrament of penance sacrilegiously."

The foregoing regulations hold good also in the case of guardians. Children who, by importing their parents, go to non-Catholic schools, should not be absolved or allowed to receive holy communion unless they promise to ask their parents to allow them to return to the Catholic school."

The above is an extract from a recent letter written by the archbishop of Cincinnati to the clergy and laity of the arch-diocese of Cincinnati.

WHAT LINCOLN SAID.

That Menace readers may know that the editor quoted the substance of Lincoln's position, and his relation to the great struggle between the states, we publish a clipping that came to this office soon after the Lincoln article, went to press.

"In his letter to Horace Greeley in 1862 he expounded his principles of political expediency in a way that could be understood by the people. 'My paramount object in this struggle is to save the union, and if not to save the union, or to destroy slavery. If I could save the union without freeing the slaves I would do so. If I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the union, and what I forbear, I forbear because I do believe it would save the union. I shall do less whenever I believe that I shall do more whenever I believe that doing more will help the cause. I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they appear to be true views. I have stated my purpose according to my view of official duty, and I intend no modification of my oft expressed personal wish that all men everywhere could be free.'"

THE BLACK POPE.

The new president of St. Louis university has not yet been appointed. The appointment is to be made by the father general and his consultants in Rome."

The above was cut from a Roman paper. Probably not one-tenth of the Catholic membership themselves would understand the significance of the four lines. St. Louis university is a Jesuit college. The trustees, if they had them, would select the president—the American way—but not in this case. "The father general"—known as the black pope, he is the man to select the president of this American college.

What do you think about it, you American Catholics—you citizens?

This is not all of it, that black pope, in fact, controls the white pope, and these are the two men who set up the political campaign to determine

who shall be president of the United States.

"Not a menace to American institutions? Poisoning the wells of knowledge, changing history and rewriting encyclopedias and even revising the definitions of Webster's dictionaries. You think you are free, but you are not."

You think you have a representative government, but you have not.

The revolution draws nearer. The tramp of the Roman army sounds in your chief cities. The roll of the standing Catholic army is called each week. And all those signs of preparation and growing activity—and you dream on of ultimate America, and the empire of republics. Shame! pitiful shame—an awful crime against humanity, to not see the signs of the times written in the storm cloud and heard in the tramp of mustering armies.

SIoux CITY THREATENED

An active man on the Firing Line sends us the information, and his protest against establishing a Jesuit college in Sioux City, Iowa.

It would be a pity if such a thing happened.

It would be a nucleus for every evil that has sprung from this notorious society.

It is busily poisoning the wells of knowledge by changing school histories.

It is promoting political schemes in every state in the nation and at the national capital.

It will enter the political field in Sioux City, boycott business, interfere with school management, seek public money for sectarian purposes and be a constant menace in all civil matters. We judge this to be true from their past history, and what they are doing to the cities of the east where the Roman hierarchy has control.

Sioux City had better take warning from other towns, and let some other place have the Jesuit college that does not know better.

THE PRIEST IS BOSS.

The Brooklyn Eagle gives a very interesting account of the closing of a Catholic Lyceum in that city. The society, it seems, and Father Tyson clashed on the matter of who should handle the funds, and the fight on the treasurer resulted in the arbitrary closing of the Lyceum by the priest.

The Eagle reporter followed up the matter and related. The priest he interviewed said:

"We want to keep the young men of this church, of 18 years and over, just after they leave school, and while they are becoming matured, away from the saloon, the street and the Y. M. C. A."

The reporter asked the priest why he objected to the Y. M. C. A., and he said:

"The Y. M. C. A. is a Protestant organization. We want to keep the boys under the wing of the church, where we can watch them and care for their spiritual welfare. Of late they had been turning the club, as most of them call it, into a very common social body, and were trying to take things into their own hands, regardless of the absolute power the acting pastor has in all church matters."

Here in this local incident you get the doctrine and policy of Romanism.

Can this Lyceum govern itself and elect its own officers? No sir!

There is not a drop of democratic blood in the Roman system.

That is a fine compliment to the Y. M. C. A., linking together the trinity of evils; the street, the saloon, and the Young Men's Christian Association.

"O, the rarity of Christian charity under the sun"—and the Roman church has none—no one.

There is some fun ahead for the old "Mother of Superstitions," when she gives young America a little liberty to think, and to act in an organized society.

THE DICTOGRAPH.

Mr. Burns, of the Burns Detective Agency, was, of course, interested in The Menace's account of the confession of the McNamara brothers, in Los Angeles, California.

It has always been an interesting question with union labor people whether Mr. Burns used his stenographer and dictograph on the Catholic McNamaras, as he did on A. C. Bailey, Korr and McGowan in Toronto, in the Lorimer case.

The Menace would give Mr. Burns a year's subscription if he would give us the stenographer's notes and the name of the man who secured the confession that shocked the country.

Did the walls have ears and the air lips to repeat the confession made to the priest? Were those confiding brothers betrayed and outraged by professions of friendship?

Some day, we may hope, the truth of that plot will be known and how much the Militia of Christ had to do with it.

But this is now certain that Mr. Burns has a dictograph and uses it with great effect and certainty when possible. He is a double agent, and where, lest the little machine give you away with terrible accuracy and forever seal your doom.

Church is more than country.—New York Tablet.

## A NATIONAL MENACE

By JEREMIAH J. CROWLEY

[What follows is an extract from the forthcoming book, "The Roman Catholic Church, a Menace to the Nation," by Jeremiah J. Crowley, formerly priest of the Archdiocese of Chicago. Read the conviction of Romanism from a man who knows what it is at first hand.]

BORN and reared in the Roman Catholic church, I was trained in her doctrines and polity and ordained a priest in 1886. I was a priest in good standing up to 1907 (twenty-one years) when I retired voluntarily from the priesthood. For six years previous to my retirement I waged a crusade against the evils of the Roman Catholic clerical system, and while thus engaged challenged publicly, in speech and in print, the Roman Catholic hierarchy to disprove the charges in this book, and also to prove that I was not at that very time a priest in good standing. A copy of the challenge appears at the very beginning of the book. It was never accepted.

I now reiterate the challenge made in former editions and elsewhere as to the truth of the facts stated herein.

If these facts are true, the Roman Catholic clerical system should be denounced by all right-minded men. If they are proven false, I am ready to abide the consequences.

Every person interested in the welfare of humanity must demand, through the proper tribunals of the country, the closest investigation of the charges made by me and my clerical associates.

The Vatican method—"the conspiracy of silence"—should not be permitted to shield any one affected by the charges made in this book. Silence may sometimes be golden, but in this instance it indicates guilt.

I distinctly want my readers to understand that I am not assailing the plain Roman Catholic people. They are the victims of a religious system, foisted upon them by the accident of birth. They are living up to the light they have. God grant that the sunlight of truth may soon flood their pathway! I sympathize with them, I admire them, and I love them.

When I wrote this book I was a loyal son of the Roman Catholic church. At that time I would gladly have died for her. I wrote it to save, if I could, the Roman Catholic church and to protect the public school. My facts were carefully weighed and my arguments were prayerfully presented. The protestations of fidelity to the Roman Catholic church which are contained in this book and in my other writings were made in good faith. I now unreservedly withdraw them.

I wrote this book with the further object of inaugurating a crusade for the emancipation of the Roman Catholic people by purifying the Roman Catholic priesthood. I have reason to believe that my book has emancipated thousands of Roman Catholics. I know that it has emancipated me—I am no longer a Roman Catholic. For its preparation I was compelled to study thoroughly the history of the Roman Catholic church, a subject which is purposely neglected in Roman Catholic schools. An extensive reading of secular history naturally followed. The age-long story of papal, prelatical, and priestly corruption astounded and confounded me. I began to see the papacy in a new light. The question of Dr. John Lord haunted me, "Was there ever such a mystery, so occult as its arts, so subtle its policy, so plausible its pretensions, so certain its shafts?" (Beacon Lights of History, Vol. V, p. 99.) I gradually awakened to the fact that I was believing in unscriptural doctrines and championing a religious system which was anything but the holy and true church of Jesus Christ.

The Roman Catholic church has taken advantage of the press agency age in which we live. The transatlantic cable has lately been kept busy flashing the most trifling details concerning the so-called honors done America. "The youngest and richest daughter of the church," in elevating to the rank of princes and kings three of her emissaries who claim to be American citizens. They cannot be loyal American citizens or else they are not loyal "Princes of the church." They cannot be loyal to both. Their very oath of allegiance to the pope, whose spiritual and temporal power they have sworn to promote and defend "even to the shedding of blood," precludes this possibility.

I am convinced that the non-Catholic people are blind to their vital interests. On every side they are saying, "Oh, the Roman Catholic church is not as it was fifty years ago; it is more liberal." But the Roman Catholic church is ever and everywhere the same. As she was fifty years ago so she is today, except that she is playing politics more astutely now than she was then.

Notwithstanding the wealth, political power, and the extraordinary increase claimed by the Roman Catholic church, investigation will prove that she is losing ground everywhere as a religion; in fact Romanism is not a religion; Romanism is first and last political. According to the most trustworthy statistics, eighty million followers have left the Roman Catholic church during the past seventy-five years. The Roman Catholic hierarchy has been exposed and deposed by the despoiled Catholic people in

Italy, France, and Portugal. It is being exposed and deposed by the Catholic people in Spain, Austria, Belgium, Poland, Ireland, and other Catholic countries, where it is trembling, tottering, falling.

Strange as it may seem to the casual observer, it is true nevertheless that in many Catholic countries the papal policy of power and pelf has been repudiated as a curse by the Catholic people and their representatives, while in non-Catholic countries the papal policy is embraced for the graft that is in it, by non-Catholic politicians elected to office by the credulous non-Catholic people. These unscrupulous politicians, high and low, are only too willing to serve the pope in his ungodly efforts to regain temporal power.

The political influence of the papacy is making rapid progress in non-Catholic countries, owing to the difference of the people and the traitorous conduct of non-Catholic politicians, including prime ministers and presidents, who, as a rule, are pledged to Rome by their corrupt political machines, in order to secure the so-called Catholic vote which the pope pretends to control, but which he does not.

Why, then, do the liberty-loving people of non-Catholic countries permit themselves to be deceived and enslaved by that debauched liberty-destroying Jesuitical hierarchy?

Those who are indifferent on this subject should note Lord Beaconsfield's words of warning:

"We are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood."

Protestantism is asleep! Romanism, the sleepless and tireless foe of liberty, is awake!

A CATHOLIC PARTY.

The Catholic Record, Columbus, O., of January 12th, gives us this choice bit of advice directed to its Catholic constituents. We print it to confirm our constantly reiterated statement that the Romans are up to their necks in the dirty pool of politics. We hope the quotation will settle the matter as thoroughly that political Romanism will be accepted as an undisputed fact.

Gerald T. Connolly says:

"Who is to defend the right of the church to grow and teach all nations? There is no one but ourselves. We must meet political power by political power and the day has come in the United States for the organization of a political party inspired by the Christian and Catholic solution of the social evils such as is the Catholic party of Belgium which has made the little nation the most prosperous in the world or the Centre party of Germany, the admiration of the Catholic world."

We can't help but quote in this connection the last paragraph of an editorial in the St. Louis Globe-Democrat of January 4, 1912, in which the editor speaks of the last election in many as follows:

"The Kaiser ought to be astute enough to see the danger of attempting to turn back the hands on the clock of progress. In Germany, as in all the rest of the world, democracy is marching on."

I do not pretend to be a prophet; but though not a prophet I see a very dark cloud on our horizon, and that cloud is coming from Rome. It is filled with tears of blood. The true motive power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome.—Abraham Lincoln.

RALLY TO THE COLORS

Our country calls:  
"Give us men!"

Men who, when the tempest gathers, Grasp the standard of their fathers In the thickest of the fight;

Men who strive for home and altar, (Let the coward cringe and falter) God defend the right!

True as truth, though lone and lonely.

Tender—as the brave are only; Men who tread where saints have trod,

Men for country and for God; Give us men! I say again, Give us such men!

Men who, when the tempest gathers, Grasp the standard of their fathers In the thickest of the fight;

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